DAVIDS Deliverance:

OR

A SERMON

PREACHED

At the Sessions holden at *Maidstone* in *Kent*, upon *April* 23. 1661.

Being the Day of the

CORONATION

OF

King CHARLES the II.

By *JOHN LYNGUE*
Vicar of *Yalding* in *Kent*.

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BIBLIOTHECA BODLEIANA
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To the Honourable
Sir Roger Twisden, *Baronet:*
And the Worshipful
Robert Barnam *and* Thomas Fludd, *Esquires:*

With the rest of the Worshipful, the Justices of the Peace sitting at the Sessions at *Maidstone* in *Kent*, on *April* 23. 1661. *Grace and Peace.*

GENTLEMEN:

THe late times have spawned such a Frie of little books, that a man would think this Island to be an Ocean of Learning: But this prurigo scribendi was scabies Ecclesiæ, when hot brains preach'd what they pleas'd, and then printed what they preached. The Pulpit, that could vomit fire and brimstone best, became most familiar with the Press: when the doctrine was Discontent, and the use Disobedience, and the application a few motives to practise both. There must be given the greatest thanks, and the learned Author desired to put it to publick view. The common people being too willing to count rebellion it self sacred, if it came but out of a Pulpit; and ready to call that a holy war, which is countenanced and proclaimed by the Messengers of peace: Thus were many thousands of ignorant people cheated.

But now, seeing God hath been pleased (after this long confusion) to restore to us our ancient and happy government in Church and State, and have knockt off the fetters of rebellion, and set our feet at liberty to walk in the old paths, in the good way, Jer. 6. 16. As the altar of our hearts cannot but smoak with Incense of thanksgiving, for such a great deliverance; so I see no reason but our tongues and pens should proclaim it to the world: Sure its a good work to undeceive the ignorant, that have been long misled; and to unteach those horrid doctrines of rebellion, that no aspiring Absalon may steal away the hearts of Davids people, nor any rebellious Sheba be able to make a party in this our Israel: I say, this is a good work, onely I could wish it were as well done as the case deserves; the design is good, if it were but as well managed as it might be.

But, worthy Sirs, it was no ſmall encouragement to have obtained ſuch a gracious acceptance from ſuch judicious Auditors; which yet would never have made me ſo much as think of putting it to publick view, for I am ſo far from it, that I am ready (in my thoughts at leaſt) to blame others for blotting ſo much paper, as being too forward to print whatever they ſpeak; and yet a man would think that they ſpake what lay uppermoſt, and offered it ſelf firſt, as if the tongue could not go ſo faſt to the people, but the pen muſt make as much haſte to the Preſs; as if every extemporary diſcourſe, that pleaſeth a private Congregation, might challenge acceptance of the whole world.

But beſides, I know there are choice palats in the world, which will not accep of good dyet unleſs it be well dreſt too; with ſome ſtomachs its the ſauce that makes the meat go down: this made me loth to venture this plain diſh upon the common table, for all commers to taſte of; and indeed I had no inclination to make it publick, but the requeſt of ſome of your ſelves, and the importunity of many others prevailed with me; and ſeeing it is thus wreſted out of my hands, I cannot beſtow it better, than to put it into yours; I ſend it not to crave patronage or defence, but as a token of my thankefulneſs for your favourable audience. To ſpeak the truth, the matter needs no excuſe, its able to defend it ſelf; its ſprung all from the Text, and where the fountain is the Word of God, the ſtreams that flow from it muſt needs be good; but perhaps the water by running through the channel hath loſt its taſte and colour, yet it may be healthy though not ſo pleaſant: therefore if any think that the contrivance or manner of expreſſions need (if not a Patron, yet) an Apology; let them know, that it was not intended for faſhion, but for Religion. Truth is a plain web, its enough if it keeps us warm, not make us fine. Religious diſcourſes are for profit rather than pleaſure; they are for phyſick, if they be wholeſom, no matter if they be not alwayes toothſom.

Thus I have ventured to ſend it abroad, I have expoſed it to the wide world, and do wiſh it may light into your hands; ſuch, I mean, as may be the better for it: I wiſh not onely that it may pleaſe, but profit; not onely be liked, but learned; not onely to delight ſome, but convince others: which is the deſire, and ſhall be the prayer of him, who is

Yours to ſerve you in the work of the Lord,

JO. LYNGUE.

PSAL. 18. 50.

Great deliverance giveth he to his King, and ſheweth mercy to his Anointed, to David, *and to his ſeed for evermore.*

THis Pſalm is a long Syllogiſm, ſuch as we call Induction, a Syllogiſm with the heels upwards, for the way of arguing is quite contrary to other forms; it begins with particulars, and ſo proceeds to univerſals. The body of the Pſalm contains the premiſſes, and this Verſe the concluſion: *David* having ſumm'd up the particular deliverances that God had wrought for him, and the mercies he had ſhewed to him, concludes in the end, *Great deliverances giveth he to his King, and ſheweth mercy, &c.*

We ſhall need no excuſe for the Text, it is Scripture, that is enough, and I hope not the worſe for being ſeaſonable: Nay, if not a Text of Deliverance, we ſhould need an Apology indeed, for the day and work of the day require it. True, every Scripture is profitable for inſtruction, yet not at every time and place alike; *There is a time to mourn, and a time to rejoyce*; ſo there are Texts for mourning, and Texts of rejoycing. Sure its a ſign of a croſs humour to ſpeak nothing, but of miſeries in a day of mercies, to prepare the people for ſufferings in ſuch times of freedom and liberty; and to preach and propheſie perſecution in the day of deliverance. Such as theſe will ſeek any by-path, rather than walk the Kings high-way, love to ſwim croſs the ſtream; and pleaſe themſelves to ſing the Lamentation on a Feſtival, and *Venite exultemus*, a ſong of rejoycing at a Faſt or Funeral.

For my part, as the time is, ſo let the Text be; a time of rejoycing and a Text of rejoycing, a Pſalm of thankſgiving in a day of thankſgiving:

thankſgiving: the words ſound deliverance, and the work of the day ſpeaks deliverance, and both of a *King*; ſo it ſutes well with the time, I wiſh it may fit us as well; *Faxit Deus, tam ſit commoda quam eſt accommoda*; God grant that the enſuing diſcourſe may be but as profitable as the Text is ſeaſonable.

Here are three parts, 1. The *Donum*, the Gift. 2. The *Donor*, the Giver. And 3. the *Donee*, the party or parties to whom this gift is made; theſe mercies ſhewed, and for whom theſe deliverances are wrought. Theſe three, I think, will do the whole work, and fetch in every word of the Text.

1. Firſt, the *Donum*, Deliverance. What but one? it is the ſingular number here: yet it ſpeaks of more than one, many deliverances reckoned up in the body of the Pſalm: Nay here, all other Languages read it in the Plural, the Latine read *Salutes*, the Greek σωτηρίας, the Hebrew ישועות *Salvations*; Plural all: and why our Tranſlation ſhould be ſo ſingular, as to read it in the ſingular, I know not; ſure I am, at this day the Engliſh may read it in the Plural, as well as any Nation or Language whatſoever, *Deliverances*, for ours are many.

2. As many in number, ſo great in nature; not diminutives, but Great Deliverances: ſuch were *Davids*, we may read them; ſuch are ours, we ſee them: they too great to come in a ſmall current, but in a ſwelling Ocean; not in a little Veſſel, but in a Man of war. Deliverances, not *in decimo ſexto*, but *in folio*; Mercies, not written in ſmall letters, but in large characters; he that runs may read them: Here was not onely *digitus*, but *manus & brachium Dei*; not onely the finger, but the hand and the arm of God.

3. Not onely Deliverances, but *Mercies*, Kindneſſes. Not onely delivered *David* from evil, but wrought good for him, gave him bleſſings, heaped favours on him. God brought *Iſrael* out of *Ægypt*, that was a deliverance; he gave them *Canaan*, that was a mercy: *David* eſcapes the hands of *Saul*, that is a deliverance; *David* gains the Kingdom, that is a mercy. Thus *David* not only ſcapes the hands, but cuts off the head of *Goliah*; not onely ſhuns the blows, but treads on the necks of his enemies, and that's a mercy: Theſe all in the *Donum*, the Gift.

2. The *Donor* or Giver, who that is, not Man but God. *David* fought, but God gave the victory; *David* hid, and *David* fled,

fled, but God gave the deliverance; *David* did his best, and God gave the success; he hid where *Saul* could not find him, he fled where *Saul* could not reach him, but God was his guide in both.

3. The *Donee*, who is described, 1. by his name, *David*, 2. by his office, *King*, 3. by the unction and sacredness of the function, *Anointed*. But why so many wayes described? perhaps each word hath its several signification, for some deliverances happened to *David* onely, or to *David* the Shepherd, as the deliverance from the paw of the Lion and Bear, which he speaks of 1 *Sam.*17.34. Some to him being anointed, but not yet King actually, though designed by God to that office; as when delivered out of the hands of *Goliah* and *Saul*: but some happened to *David* anointed and King too, as from *Absalon's* rebellion and *Sheba's* defection. But this is not all, God not onely shews mercy to him, but 4. to his seed also; not onely to his person, but to his posterity: and that 5. not for a few ages, to two generations, as to *Jeroboam*; or to four, as he did by *Jehu*; but from generation to generation, to his seed for *evermore*.

Thus you see, the branches of the Text are many, and each branch full of fruit: I cannot stand now to gather them clean, but I shall chuse out for you as well as I can, and wish I could present you with some of the fairest and choicest fruit.

Deliverances, *Salvations*. God saved both his life and his crown, for both were in danger more than once. 1. *Gen.*

1. His Life. *David* lived to an old age, to 70. years, the full age of a man, if we measure by his own standard, *Psal.*90.10. He was a man of war, yet died in peace; the thred of his life was not cut by the sword of an enemy, nor broken by the hand of trechery; but untwisted of it self: his soul not driven out, but departed; his body not stormed by violent sickness, but besieged by continual weakness: he was rather weak than sick, his stock of Nature was spent, he grew cold, and could not be warmed. 1. Deliverances many.

But (you'l say) this is common to others as well as *David*, some that have out-lived his age; and the world is so full of dangers, that he that can reckon many years, may also (if he mind it) reckon many deliverances. In a long voyage men escape many storms, for we are oft at deaths door; our body is a tabernacle, as *Paul* saith, and our soul stands as the Children of *Israel*, *in ostio tabernaculi*,

culi, in the door of the Tent, ready to go out. Every little thing ſends it going, too much heat or too much cold, too much meat or to much drink will do it, or too little; for as the one famiſheth, the other ſurfeits us; how in every diſtemper we are as Mariners in a ſtorm, an inch or two from death: So that every ſickneſs prevented, every diſeaſe recovered, is a deliverance.

2. Great. 2. True, theſe are common, but *Davids* deliverances of another nature, of a larger ſize, *great*; from imminent dangers, from violent deaths: he was oft as a brand ſnatcht out of the fire, his *ſoul as a bird that ſcaped the ſnare of the fowler*, *Pſal.*124.7. he walkt on precipices, and God upheld him; he ſail'd among rocks, and God guided him.

The Lion and the Bear are terrible creatures both, yet *David* delivered the Lamb out of their mouths, but God delivered *David* out of their paws. *Goliah* was a terror to all the Army of *Iſrael*, none ſtand before him, but he was not able himſelf to ſtand before *David*: why? not for the ſharpneſs of his ſword, the length of his ſpear, or ſtrength of his ſhield, (for the Giant had the odds in all theſe) but becauſe he *came in the name of the Lord of hoſts*, as in 1 *Sam.*17.37. *The Lord that delivered me out of the paw of the Lion, and out of the paw of the Bear, he will deliver*, yea and did deliver him, *out of the hand of the Philiſtine*. Theſe deliverances were great indeed, but they were but ſhort; theſe were ſtorms ſoon over and returned not: But under *Saul* dangers came pouring upon him in continual ſhowres, like the plagues of *Egypt*, one no ſooner gone, but another was coming; ſucceed as the dayes, *finis unius principium alterius*, the end of one is the beginning of another: each day brought his evil, and each evil his deliverance with it. Oft but a ſtep 'twixt him and death; he had the ſentence of death every hour in himſelf: glad to flee to *Moab*, to *Gath*; ſtrange Countries, and if God had not directed him, he might well have loſt his way: glad to forſake his own Countrey, and forc'd to ſeek refuge among ſtrangers, even in the midſt of his enemies. He was hunted up and down, that he could find no place to reſt in; *Saul* and his bloud-hounds follow the chaſe ſo hard, that he was forc'd to take the Wood, *Pſ.*120.5. *Woe is me that I am conſtrained to dwell in Meſeck, and to have my habitation among the tents of Kedar.* 2. He herried there, and was couped up in a Cave at *Engedi*.

3. Driven

3. Driven into the Wilderneſs of *Maon*, 1 *Sam.*23.26. and ſurrounded there by *Saul* and his men; no way of eſcaping; ſtrength he had none to make his way, and the wit of man poſed to find a way; but God has it ready in an inſtant, a meſſage muſt come to *Saul*, *That the Philiſtines had invaded the land*; this diverted him, and made him throw up his game when he had almoſt won it, and call off his bloud-hounds when the prey was even in their mouths. Thus *David* had been loſt, if God had not found this way of deliverance.

3. Not onely delivered, but ſhewed Mercy to him. God not onely ſaved *Davids* life, but gave him the Crown; this was *Cheſed*, a Mercy, Favour, Kindneſs, to turn his Cottage to a Palace, his Shepherds ſtaff to a Scepter, made him Shepherd over his flock of *Iſrael*: Nothing too hard for God, he can bring *David* from a Wilderneſs to a Throne, from a Cave to a Chair of State, from a baniſhed man to be King of *Iſrael*. 3. Mercies.

And now one would think *David* paſt all danger, rules all; others ſhould ſtand in fear of him, and he need fear nothing: Yes, moſt of all; the higheſt is not alwayes the ſecureſt place to ſtand in, but the lower the ſafer, *Qui jacet interrâ, &c.* he that lies on the ground can fall no further; *Cantabit vacuus*, the empty purſe may ſing before the thief, when a rich booty can ſcarce be ſecured by armed men; tatter'd rags will ſleep ſecurely under every buſh, when Purple Robes are ſcarce ſafe under locks and guards: Soft Silk hath their thorns in it, its full of trouble; and golden beds have ſnares about them, they are full of danger. *David* needs Gods help ſtill; nay, never more than now: the higher the houſe is built, it had need have the ſurer foundation to reſt on, and the ſtronger pillars to ſupport it. *Davids* houſe was now reared up to a great height, yet it ſtood ſure becauſe God was the rock it was built upon; for though the pillars be never ſo great, yet if not cemented by Gods bleſſing, they are not ſtrong, *Pſal.*127.1. *Except the Lord build the houſe, their labour is but in vain that build it.* Sons and heirs are the pillars of a family, but if daubed with untemper'd mortar, they do not underprop, but undermine the houſe. Ungracious *Abſolon*, a bad ſon of a good father, a deceitful pillar, that ſeeks to pull down the houſe over his fathers head; he aſpires, *Achitophel* helps by his counſel, the people with their

arms, what can *David* do but repair to God? that he that raised the house would become the pillar to hold it up: So *David* flees and prayes, and God hears and sees all, and laughs at their attempts, disappoints their purposes, and turns their counsels into folly, and their strength to weaknesse, and brings *David* the King home again with honour and safety to his own house: This a great deliverance. And thus much of the *Donum*, the Gift, which were Deliverances, 1. Many, 2. Great, 3. Mercies also.

2. *Generall.* The Donor. The next is the *Donor*, the Giver: *Quis est tam potens cum tanto munere hoc?* What power is it that hath wrought all these deliverances? Ye see *David* takes it not to himself, ascribes it not to his worthines, but to God giveth he it.

1. Not *David.* 1. *David* was valiant and politick, yet *Psal.* 44. 6. *I will not trust in my bow, neither shall my sword save me*, but thou hast saved us from our enemies.

2. Not Man. 2. Not delivered by arm of flesh, strength of Chariots, multitudes of Horses, trust in them who will, *David* will not, *Psal.* 20. 7. *Some trust in chariots, and some in horses, but we will remember the name of the Lord our God*, and *Psal.* 33. 17. *An horse is a vain thing to save a man, neither shall he deliver any man by his great strength*, and *Psal.* 76. 6. *At thy rebuke O God both Chariot and Horse are cast into a dead sleep.* He takes off the wheels of the *Egyptian* Chariots, *and cast the horse and his rider into the Sea.* Exod. 15. 1.

3. But God. 3. None but God did it, none but he could do it. *Quum nemini obtrudi potest, itur ad me.* When all fails God takes the work in hand, that is his fittest time, as we say, mans extremity is Gods opportunity. And herein *David* had cause to rejoyce, *Non tam ipso quidem dono, quam absoluto datum esse*; not so much that he was delivered, but that it was Gods doing: Not so pleased in the Gift as in the Giver. The price of a commodity is often rais'd for the workmans sake that made it, so these deliverances should be valued the higher, because it was the hand of God that wrought them: *Let the Lord be exalted alone, not only in that, but in this day.*

What? God doe all and we nothing? Must he only work and we look on? He the only actor, and we idle spectators? Must Gods hand be still stretched out, and we keep our hands in our pocket?

Not

Not so, never Victory yet won by looking on; *Moses* by prayer indeed did prevaile against the *Amalekites*: But while *Moses* was praying, *Joshua* was fighting, or else *Ameleck* had not been beaten. Man must do his share. God shews *Joshua* the Land of *Canaan*, and promised it him; but he must march over *Jordan*, he must fight for it, and that stourly too, *Josh.* 1. 6. *I will give you this Land, only be strong and very couragious*; Intimating, that if courage were wanting, they might fail in their enterprise: And sure we are so far they failed, that though they got footing and room to dwell there, yet *Jerusalem* the chief City was not won till *David's* dayes, which was above 400. years after their entrance; and many enemies about them which they could not conquer, as in *Judg.* 1. 19. *The Lord was with* Judah, *and he drave out the Inhabitants of the mountains, but could not drive out the Inhabitants of the valley, because they had Chariots of iron*: God was not wanting to them, but they wanting to themselves: sure the Chariots of iron cooled their courage.

But if man must have his hand in the Work, why not his part in the Reward? If I help towards the Deliverance, why may not I share in the Glory? *Obj.*

1. We are ready to take too great a share to our selves, as *Nebuchadnezzar* applauds his might, and power, and building, *Dan.* 4. 30. *Is not this great* Babylon *which I have built by the might of my Power, and for the honour of my Majesty?* Thus the King of *Assyria* ascribes all his Conquests to his own wisdom and valour, as *Isa.* 10. 13. *By the strength of my hand I have done it, and by my wisdom, for I am prudent, I have put down the Inhabitants like a valiant man*: He takes all the glory to himself, and let not God to whom all was due, have the least share. *Resp.*

2. But yet compare men together, and you shall find some to deserve far greater honour than others for their glorious atchievements: Thus *Joab* in each Victory had greatest praise for his prudent conduct, and the rest of the Worthies, more than the common souldier. But if compared to God, *Joab* and the Worthies must lay their own honour in the dust, and say with *David*, *This is the Lords doing*, and with *Isay*. *Let the Lord alone be exalted*, *Isa.* 2. 11. In the 2 *Sam.* 23. 10. Its said *that* Eleazar *arose, smote the* Philistines, *till he was weary, and his hand clave to the*

ſword; as if highly to be commended, in the next words; when he is not ſo much as named: for its not ſaid that *Eleazar*, or that God and *Eleazar*, but only that the Lord wrought a great Victory that day.

Thus though *Joab* and *Eleazar* deſerve commendation highly for their valour and prudent conduct, and to be rewarded above others; yet in reſpect of God they are nothing: All due to God.

Why ſo? God will not do the work alone, we muſt be doing too; we muſt be ſtrong, couragious, as *Joſhua* was commanded to be, we muſt make uſe of our wiſdom and ſtrength, that little we have; our head, and our arm, and the reſt of our Members muſt do their Office. And yet when all is done, it is none of our work, its Gods ſtill; and that for theſe two Reaſons.

Ratio. 1. Becauſe all gifts come from God, he the Fountain that ſends them forth, we but the Ciſterns that receive them: Wiſdom is from above, *Pſal.* 119. 98. *Thou haſt made me wiſer then mine enemies:* Strength and courage from God too, *Pſal.* 144. 1. *Its he that teacheth my hands to war, and my fingers to fight.* A bow of ſteel cannot be broken by our arm, nor our feet be like hinds feet, unleſs God enables the one with ſtrength, and the other with agility.

2. Becauſe God gives the ſucceſſe too, for unleſſe God go forth with our Armies as *David* ſaith; the beſt ſword ſhall want a hand to hold it, or the ſtrongeſt arm ſhall want skill to guide it, or the greateſt skill ſhall want ſucceſs to further it. So that

Hence we learn theſe two things. 1. Not to truſt in an arm of fleſh, but in the ſtrength of that arm which never withers; to hide our ſelves under the ſhadow of thoſe wings that never caſt their feathers, to guard our ſelves with that buckler that is impenetrable, to garriſon our ſelves in that Tower that is invincible. I mean, to have God on our ſide is the ſafeſt and ſecureſt way; for though a bad cauſe may thrive, and the wicked flouriſh and grow fat, yet its no ſound, firm fleſh, but harbours bad humours, and breeds diſeaſes; the *Benjamites* beat the *Iſraelites* twice, *but are deſtroyed at laſt themſelves, Iudg.* 20. A thief may thrive in his ungodly Trade, and rob many an honeſt man becauſe he is ſtronger than they; but for the moſt part it brings them to the Gallowes. So we ſee thoſe, who not regarding the juſtneſs of the cauſe, have truſted

to

to the ſharpneſſe of their ſword, the ſtrength of their arm, and policy of their head, have been glad at laſt to truſt to the ſwiftneſſe of their heels.

2. If we have uſed all paines and policy, and the event anſwer our deſire; yet not to aſcribe it to our ſelves (we are too ready to hang too great a weight upon that ſmall wire) but rather to ſay with *David*, *Non nobis, non nobis Domine*, Not unto us, not unto us, O Lord, but unto thy name give glory: It is enough that the benefit is ours, let the glory be Gods. And thus much of the *Donor*.

Now we come to the third General, The *Donee*. In which there are five particulars, for we find him deſcribed, 1. By his Name, *David*. 2. By his Office, the *King*. 3. By his Unction, which denotes the Sacredneſs of the Office, *Anointed*. And 4. Not only to him, but his Seed alſo. And 5. Not for a ſhort time, to a few Generations; but for *Evermore*. 3. *Gen.* The Donee.

1. His Name *David*, which ſignifies a Friend, Loving or Beloved. *David* was ſo, all theſe are true in him, but we ſhall not ſtand to prove them now. There is too much matter in the Text, to ſpend time about words, there are too many things to ſtand on names; we named him not ſo much for the matter that might be found in the word, but becauſe our order and method required it. 1. Name.

2. His Office; *A King*, and in this there is matter enough: Here is Honour, Wealth, Rule, Dominion, and Power; here is matter of deſire, and (as ſome think, though the more to blame they) matter of envy too. This makes the ambitious aſpire to violate all Laws of God and man, cancel all bonds of allegiance, to break Oaths as faſt as take them. This makes the wicked *Liſanders* ſay, *Regni cauſa violandum*; If an Oath be to be broken at all, muſt be to gain a Kingdom, and in ſuch a caſe men are to be deceived with Oaths as children with Rattles. This make Uſurpers climb over one anothers head; Murder all that ſtand in their way; Swim to the Throne in a Sea of bloud, and pave their way thither with dead mens skulls: But theſe are Ambitious *Abſolons* and Uſurping *Zimry's*, to whom God is ſo far from promiſing deliverance, that he threatens deſtruction; and in Gods due time they had it. 2. Office.

Its

His. Its worth observing here, that *David* doth not say, *Great deliverance giveth he to the King*, to any King, come by the Crown how he can, as by Rebellion, Murder, Treason, &c. But to His King, an Emphasis in the word (His) implying such an one as comes to it by the wayes and means of Gods appointing and allowance, whether it be by Election or Inheritance. In both it holds good, that *Per me reges regnant*, by me Kings Raign; and if it holds good in Elective Kingdoms where *Vox populi* is *Vox Dei*: The voice of the Electors is counted as the voice of God, much more in hereditary Kingdoms where God himself chooseth, for its God that maketh Heirs; the naturall lot (as we may call it) of Primogeniture is wholly and solely at the disposing of the God of nature, its he that openeth the womb; and in this sense also the first-born is His: He maketh them, he chooseth them.

But what thanks for all this? Do we not see that as there is Honour and Riches, so there is Trouble, and Care, and Danger belongs to it? Have you not heard, nay seen that the Throne is a seat of little ease? Have ye not read that there are as many Thorns in the Crown as there are Jewels, as if there were Vinegar even in the anointing oyle? Which made the good Emperour say, that if men did but know the Troubles and Dangers belong to the Crown, if they should find it in the high-way, they would not stoop to take it up.

Which is all answered by the Text, are there Troubles? So there are Mercies and Comforts. Are there Dangers? So there are Deliverances. Great Dangers? *So great deliverances giveth he to his King*: God hath special care over him, because the welfare of many, nay of all depends on his safety. 2 *Sam.* 18. 3. *Thou shalt not go forth to battel*, saith the Lord to David, *for if we flee, they will not care for us, neither if half of us die, will they care for us; but now thou art worth ten thousand of us*: So in the same Book, Chap. 21. 17. The men of *David* sware unto him, saying; *Thou shalt go no more out with us to battel, that thou quench not the light of Israel*: Now lest his people should be left in darkness, God hath secured (as far as his Precepts will reach) that this light be not put out; He secures them from all violence by *Touch not mine Anointed*: Nay, not only from our violent actions, but from evil words, by *Thou shalt not speak evil of the Rulers of the people*, nay even from

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our evil thoughts, as *Eccles.* 10. 20. *Curse not the King, no not in thy thought.* Thus God hath set a hedg about them, a double fence of Humane and Divine Law; and they who go about to break this hedg, oft times break their own necks.

Now seeing beloved, that our safety is involved in the Kings; In serving and observing him, we serve our own turns; in being loyal to him, we shall be good to our selves: Nay, seeing the burthen that lies upon him is heavy, we should lighten it as much as we can, both by our prayers unto God for him, and our ready obedience to him; for a good and willing people make a glad and joyful Prince: Thus much of the Office.

3. He is described by his unction, *Anointed.* Why so? Yes good reason for it. Anointing is a sign of distinction and separation. *Levit.* 4. 16. *Priests were Anointed,* Chap. 7. 12. *Wafers anointed,* Chap. 8. 11. *The Altar anointed.* All sacred set apart unto God, for the *Wafers* were no longer any common Bread, nor the *Altar* a common Table, nor the *Priests* common men: So Kings are anointed as Gods peculiars, none else can lay any claim to them, for we never read them called the Peoples, but still the Lords anointed. Anointed.

There was of old a Cruse and a Horn of oyle; the one a lesser, the other a larger in measure; and some have observed, that *Saul* and *Iehu* were anointed with a Cruse of oyl, to note the short continuance of their Kingdom, which was indeed to *Saul* but one, and to *Iehu* but four generations: But *David* and *Solomon* with a Horn of oyl, as a sign of the long continuance of their Kingdom; and so it was and is of long continuance: Yet perhaps the quantity of the oyl meant no such matter, there might be no design in the Horn or Cruse, but the difference of their continuance handsomely proportioned to the quantity of the oyl, according to the event.

But let it be as it will: God grant that the anointing of our *David* this day, may be a sign of his long and uninterrupted Raign, and of his Posterity after him as long as the Sun and Moon endure; that the colours of the Crown and Scepter being laid in oyl, may hold out all weathers, not washt away with the lingring showers of Treachery and Sedition; nor ever be shaken with the sudden storms of Rebellion: That his Kingdom may last as

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Davids; Not only to himself during his own life, but also to his Seed: Which leads us to the

4. His Seed. 4. To His *Seed* as well as himself; and so it did to them for his sake, when they deserved it not at Gods hands: When *Solomon* had provoked God by Idolatry, he threatned to rend the Kingdom from him and give it to his servant; *Notwithstanding in thy dayes I will not do it for* David *thy Fathers sake*, 1 *King*. 11. *ver*. 12, 13. God spared *Solomon* not for his own sake, for he was angry with him, but for *Davids* sake, with whom he was well pleased. So *Abijam* walked in all the sins of his Father, and deserved that his Life and Kingdom should end together, that he should have no Posterity to succeed him: *Nevertheless for* Davids *sake the Lord gave him a Lamp in* Jerusalem, *to set up his Son after him, and to establish Jerusalem*, as it is in 1 *King*. 15. 4. His Son was not put by the Throne, for the promise that God had made unto *David*. One example more, *Iehoram* walked in the way of the Kings of *Israel*, as did the house of *Ahab*, whose Daughter he had marryed; he embraced not only the alliance but the Religion, or rather the Idolatry of *Ahabs* house and the sins of *Samaria*: yet 2 *King*. 8. 19. *The Lord would not destroy* Judah *for* David *his servants sake, as he promised to give him alwayes a light, and to his children*; This light, lamp, or candle was a Son Reigning after him, as appears by severall such expressions made concerning the Kings of *Iudah*. Thus was Gods mercy extended not to *Davids* person only, but to his Posterity also; and that oft times for *Davids* sake only: The name of *David* signifies Loving and Beloved, and he did both love the Lord and was beloved of him, and God dealt with him according to his promise, which was, *To shew mercy unto thousands of them that love him and keep his Commandements*: The word *Thousands* doth not only signifie many, but its *finitum pro infinito*, innumerable Generations; or as it is in the Text in one word, for *Evermore*. Which is the next and the last word we now come to.

5. Evermore. 5. For *Evermore*, (*gnad gnolam*) in the Hebrew, which word doth not alwayes signifie continuance of time through all Ages: But sometime only, *All the dayes of a mans life*, as *Psal*. 89. 1. *I will sing unto the Lord* gnolam, that is, *all the dayes of my life*. So 1 *Sam*. 1. 22. *He shall abide in the Temple* gnad gnolam, that is, *all his*

his life. So *Deut.* 15. 17. *The ſervant that refuſed to be made free, ſhould ſerve his Maſter* gnolam, *(for ever)* we render it; that is, *as long as he lives:* Sometime it is a long time, which yet ſhall end before the World ends, as *Gen.* 17. 13. *Circumciſion is called an everlaſting Covenant, which yet was to ceaſe at the comming of the Meſſiah,* in the ſame Chap. *ver.* 8. Canaan *is promiſed to* Abrahams *ſeed for an everlaſting poſſeſſion*; yet we ſee they are diſpoſſeſt of it at this day, and have been ſo for many Generations.

Yet for all this, the word *gnolam* in moſt places ſignifies Perpetuall, Sempiternall, all Ages, ſo long as the World endures; and ſo it doth here, *To* David *and his ſeed as long as the World endureth.*

But how can this be? There is no King over *Judah* at this day, nor have been theſe 1600. yeares paſt: *Ieruſalem* all this time is in the hands of ſtrangers, that which was the City of the great God, now truckles under *Mahomet*, that Queen of Nations and Princeſſe of Provinces is become tributary: Nay, not like ever to have a King of their own again: The *Iews* are diſperſed over the World, and are ſo far from erecting a Kingdom, that if any where they have ſo much as a Corporation it is by the favour and indulgence of other Princes: Beſides, *Davids* line is either extinct or loſt at the leaſt; their tribes are ſo confounded, that they know not the line of *David* from the line of *Saul*: So that as they are far enough from having a King of their own, ſo farther off from having one of the Houſe of *David*; Nay, ſhould we grant them both for the time to come; what will they ſay to the time paſt, where was this mercy ſhewed to *Davids* ſeed all this time, ſo many Generations?

To this they, the *Iewes*, never anſwered indeed; but we may, thus: We know and confeſſe that this Propheſie is true Literally, and that there is a King of the line of *David* Raigning at this day, who is the Son of *David* and the Lord of *David*; he was born before their tribes were confounded, he began his Raign before they were diſperſt, and ſhall continue it unto the end of the World, as *Iſay* 9. 7. *Of the increaſe of his Government and Peace, there ſhall be no end upon the Throne of* David, *and upon his*

Kingdom to order it, and to ſtabliſh it with Judgement and with Juſtice, from hence forth even for ever. A clear Propheſie, or even a Deſcription of the Raign of Chriſt the Son of *David* to the Worlds end. True, he Raigns not in the Earthy but Heavenly *Ieruſalem*; not only over *Iewes*, but *Gentiles* alſo; ſpecially over all the Sons of *Abraham* by faith, *i. e.* The *Iſrael* of God. By this time I think we have ſaid enough of the Text, and now let us have a word or two concerning the time: Enough I ſay concerning *David and his ſeed*, now a little time to beſtow upon our ſelves.

Application.

This was well indeed for *David* who felt theſe Deliverances, and taſted theſe Mercies, but what are they the better that do nothing but hear of them? What is all this to us? *David* was far diſtant from us in place, and further in time; thouſands of miles from us, and thouſands of years before us.

True, *David* was the Author of the Pſalm ſolely and wholly, and he was the receiver of theſe bleſſings and deliverances principally, yet not ſolely. Its not *Davids* caſe alone, he not ingroſſeth them to himſelf, he doth not entail them to his Perſon or Poſterity, but rather to the Office; *Great deliverance give he to his King*. Any King then ſo qualified, ſo delivered, ſo favoured and preſerved, may make bold with this Verſe as well as *David*; *David* will not envy it any other King in this caſe; that had ſuch Deliverances wrought, and ſuch Mercies ſhew'd him: And ſuch an one we may find without ſeeking far, we need not look abroad for one (bleſſed be God) he is come home to us, and that is juſt *Davids* caſe too; as *Mephiboſheth* ſaid, 2 *Sam.* 19. 3. *And rejoyced that the Lord my King is return'd in ſafety to his own houſe:* So that this Pſalm, though calculated for *Iudea*, may well ſerve our Meridian; and whatſoever Geography may ſay, do but look on the Globe of Divinity; I mean, the Circular windings and turnings of Gods providence, and you ſhall find *England* and *Iudea* in the ſame Parallel; and if there be any odds, the advantage (I dare ſay) will be on our ſide: Let us try.

The Parallels IV.

David hid and fled from *Saul*, but that was from the wrath of a Soveraign; no such wonder that: Its common in all Ages, Kings have long hands, and he must go far that will keep out of their reach; but for a Master to be driven away by his Servants, or a Prince by his Subjects; This makes the case the worse, and the deliverance the joyfuller. It was sad for the Prophet to be slain by a Lion, but worse for *Herod* to die by vermine, *Psal.* 55. 12. *It was not an enemy that reproached me, then I could have born it*; but it was a Friend, a Servant, a Subject. *Hinc illæ lachrymæ*, the case was the sadder; *hæc est illa Misericordia*, the mercy is the greater. 1. Parallel.

Absolon sought to snatch the Crown from *Davids* head, but still he was in the same line, *Davids* Son, and a Lamp there had been of the house of *David* in *Israel* still. But our *David* had to do with those that were against the Person and the Office too; that thought it too little to destroy a King, unless they destroy Kingship also; for root and branch, that is, the life of King and Kingdom too. Such as thirst after Royal bloud as long as there was a drop left; Such as would sacrifice all the Royall Progeny to their own lust and ambition; and the publick weal to their private interest; Such as would not stick to set the Kingdom on fire, that they may warm themselves by it; Such as cared not if the Crown were knockt in pieces, if but one of the Jewels might come to their share; If the Royal Oaks were all cut down, that they might make up some Faggots for their own fire; Such as would strip the Church naked of all Ornaments and Maintenance, that some of the Revenue might come into their Corban; Such as were glad to see the Corn of Gods Land scambled and destroyed, that they might have the better gleanings; Such as would lay open the Vineyard of God, that every one that list may pull her grapes; Such as made it their work to cause confusion in Church and State, that they might have the better fishing in those troubled waters. *Judg.* 17. 6. *When no King in* Israel, *they did what they list*; *what was right in their own eyes, though evil in* 2. Parallel.

the eyes of God. They were worse then the Citizens, Luke 19. 14. Not only *Nolumus hunc*, we will not have this man; but *nec hunc, nec alium*, Nor this, nor any other to Raign over us. Thus they not only bring confusion for a time, but perpetuate it, and seek to entail it on us and our posterity. Thus was our case sadder then *Israels*, the odds lies on our side.

3. Parallel. As our Deliverances were greater in respect of the matter from which, so in respect of the manner by which we were delivered; Here is more of miracle and of mercy both.

1. Of miracle, *David* driven away for a short time, but to the borders of his Kingdom; returns to his one Kingdom against one Army, it was but Army against Army, so no such miracle. But our *David* returns home to his three Kingdoms against three Armies, himself being unarmed; so here was the greater miracle.

2. More of mercy, *David* was forc'd to make his way through the bloud of his Subjects, 2 *Sam.* 18. 7. *Twenty thousand slain, and his Son among the rest*; but our *David* came not with Martial, but only Royal attendance; not one subject lost at his entrance, not a drop of bloud spilt, or a blow given, or a sword drawn; this a mercy indeed. Three Armies against him, and a threefold cord is not easily broken, saith *Solomon*. True, not by Man, but if God once take the case in hand, nothing is too hard for him: Those Armies are but like Potters vessels in Gods hands, he taketh them and dasheth them in pieces one against another. The cord of Rebellion cannot be so strongly woven with Oaths and Protestations, but God can unravel it. The bond of iniquity cannot be tyed so fast, but God can loosen it. The knot of Conspiracy not knit so close, but God can undoe it. God can turn their strength into weakness, and their counsels into folly; *Job* 5. 13. *He taketh the wise in their own craftiness*. As we see, that those who trusted so much to the strength of their arm, and wit, and policy, now have nothing to trust to but their heels.

4. Parallel. I could adde another Parallel from the word *Giveth* and *Sheweth*. It is not *hath Given*, or *shall Give*, but *Giveth*. It is not in the past or future, but in the present tense: as if the work were but then a doing, or but lately done; and this fits us best. For

1. Our deliverances but lately wrought, they are not stale, not

out

out of memory. We need not say, *We have heard with our ears, and our Fathers have told us, what noble works thou didst in their dayes*; but we have seen with our eyes, the works thou hast done in our dayes: The steps of Gods coming to us are not yet worn out. The smart of Gods Rod is still felt, and the stripes to be seen on the backs of the Rebellious. The marks of the blows, yea the print of Gods fingers is still to be seen on the cheeks of his enemies; it is so lately done.

2. Nay, now a doing. This day our *David* hath the Crown set upon his head, and it may be this hour, it may be now a doing while we are speaking of it; however, to speak of it is but *Opus diei in die suo*, the work of a day in its day: The Text will afford it, yet because the word (Crown) is not in the Text, I shall but touch it. Touch it? take heed, its dangerous, there is *Noli me tangere* upon it, its sacred. True, yet sure we are, some touch it this day after another manner, with hands; and that makes us touch it in this manner in discourse, and both I hope without offence: Nay, it is a great mercy, a blessing of God it may be touched either ways; we knew when it might not.

This is the Lords doing. This, I mean, not onely the Deliverances, but the mercy; not onely the means and wayes by which we come to see this happy day, but even the present work of the day it self. To speak plainly, the Crowning and the Anointing are Gods work both: are they so? what, doth God come down from Heaven to do it? or doth he reach his hand thorough the Clouds to set on the Crown? that were marvellous indeed. But sure they are men onely, mortal men, that attend the Coronation, and perform all the offices: True, its a man that sets on the Crown, but what the holy man does, he ascribes not to himself, but saith, *Coronet te Deus*; to shew, that it is according to Gods Institution, and by his approbation and appointment: So that though there be *manus hominis*, yet there is *digitus Dei* too. The hand of man toucheth the Crown, but the finger of God is in it: therefore it is, that not any man, but a Man of God that does it; so that the work and the workman are Gods both. Try it by *Davids* Example:

Samuel poured the oyle on *David*, yet *David* is not called *Samuels*, but the *Lords Anointed*: But you will say, That might be, because

becauſe the perſon anointed was the Lords, and ſo might be called the Lords Anointed, though the anointing was *Samuels*. Nay, God not onely claims the perſon to be his, but the work alſo; not onely the Anointed, but the very Anointing is Gods, he owns it, *Pſal.*89.20. *With my holy oyle have I anointed him*, ſaith the Lord: *Samuel* or ſome other man might make the oyle, yet becauſe it was dedicated to that holy work, God calls that his too. So in another Example of *Davids* Crowns:

David had two Crowns, one was *Sauls*, brought to him by an *Amalekite*, no holy man, no Prophet, no meſſenger from Heaven ſurely, for then *David* had but illy requited him for his news, for he cauſed him to be ſlain, 2 *Sam.*1.15. The other Crown *David* took from the King of *Ammon*, when he won the City of *Rabba*, and *Davids* men ſet it upon his head: and of this it is ſuppoſed *David* ſpeaks in *Pſal.*21.3. where he aſcribes it unto God, ſaying, *Thou haſt ſet a Crown of pure Gold upon his head:* But let it mean either of them, it is enough to prove, That Crowning as well as Anointing is the work of God, though done by the hands of men: This is enough for us, if applyed to our preſent time. Conſider then the work of this day, and we cannot but ſay, *This is the Lords doing*: Conſider the means how it was brought about, how it came to this, and we can ſay no leſs than with *David*, *It is marvellous in our eyes.*

But what is all this to us? The King indeed is returned to his own again, but what have thou and I got by it? we are as we were, what ſhare then have we in the deliverance? and what reaſon of rejoycing ſo much? Yes, Beloved, for

1. If *David* return, all the people rejoyce, all the good people I mean: It was *Sheba* that ſaid, *We have no part in* David, *nor inheritance in the ſon of* Jeſſe, 2 *Sam.*20.1. This was the voice of a Rebel, but every good Subject hath a part, and inheritance, and birth-right in his King: and many have found it too true, having loſt their King, they loſt their inheritance too; both gone together, and both are returned together again. This a great mercie.

2. If nothing elſe, yet we, the leaſt of us, have got thus much, That we dare be good Subjects, and not afraid to expreſs our Loyalty,

alty, as you now see, in publick Assemblies, which formerly durst not appear abroad, but was confined to our private Closets: Nay, the time was, when we durst not trust our own Houses, our Tables, or Beds, or dearest Friends with our thoughts and intentions; durst not trust our lips to whisper them, but kept Loyalty close Prisoner in our hearts, and shut the door of our mouth, lest she should break out. Now this is no small gain.

3. Let us turn the Globe back again, and as it were with our eye run over these late years, and you may see what irregular motions have happened in the sphere both of Church and State. There you shall find the greatest conjunction to have been of evil Planets, portending nothing but ruine and destruction: You shall see the lesser stars combined together, and standing in opposition against the Sun, and would make the world believe, that their *Via lactea* far exceeds his brightness, and is the onely light for men to walk by. Strange alterations, it would make an Astrologer, admire to hear *Saturn* call *Jupiter* a malignant Planet, and boysterous *Mars* to accuse benigne *Venus* for an Incendiary: It would make a good Christian wonder, to hear the Rebel and bloudy man to be the onely Saint; and the loyal and peaceable souls to be cried up for the disturbers of peace, and troublers of this our *Israel*: One would think all Christian Morality to be inverted, when he sees Treason and Rebellion to be adopted into the family of Vertues, and Loyalty and Fidelity in the Catalogue of heinous Vices: What a sad sight it was to see the Sword of Justice lockt into the Scabbard, and the Sword of Violence and Oppression brandished? what a Solecism, to see Masters hold the Stirrop, till Servants mount into the Saddle? to see Faction, and Heresie, and Blasphemy to sit in the Chair; and Right, Reason and Religion to stand bare-headed? How oft have we seen *Felix* on the Bench, and *Paul* at the Bar? Learning tryed, and Ignorance Judge?

Nay, which is more horrid yet, have we not seen one King Murdered, another banished, Bishops our ancient Primitive Governors driven out of the Church, Priests pull'd out of the Pulpits, the Nobility and Gentry thrust out of their houses; nay, many driven out of the Land, some men out of their lives, and almost all men out of their wits, to see such confusion in Church and State?

Thus

Thus was this Island swallowed up and drown'd in the Ocean of Calamity, and none but he that holds the winds in his fist and the waters in the hollow of his hand, could buoy the vessel and raise her up again from this depth of misery, and he hath done it; he hath lift up the light of his countenance upon us, and delivered us from all these calamities: And this sure redounds to us all.

All I say, that have not made themselves uncapable of so great a mercy. All those that did not run after every Idol of Government that was set up, all that did not bow the knees to the *Baal* of usurping powers, all that stood still unshaken with the winds of contrary Doctrine; these have seen the salvation of God. We see now (blessed be God) the Clouds of Rebellion dispersed, and the Sun of Loyalty begin to shine. The Rivers of Peace and Tranquillity, which of late have been stopped, now run freely. The streams of Justice (which of late either came not to us at all, or else through corrupt and stinking ditches) now run in the right channel, and flow from their proper fountain. This Nation, that not long since lay sweltring in her own bloud, now begins to revive and rear up a head of Majesty. This Church which was as a *Babel* of confusion, begin now to speak all one Language; the Church which was as a garment patcht up of many pieces, begins to put on her Ancient and Decent Robes and Ornaments. And the Governors of the Church, whom these late times had rendred fit for Hospitals, now take possession of their own Palaces. Thus we that were the object of pity, are now thought worthy of the envy of other Nations. VVhat then can we say lesse than with *David* in the like case, *Psal.* 34. 8. *Oh come taste and see how good the Lord is?* He that sees not these deliverances, is blinded with prejudice, and wilfully shuts his eyes against the light of the Sun; he that tastes not of Gods goodness, sure the Palate of his Judgment is disaffected, the Organs of his understanding are out of tune.

Yet such there are, who shew themselves not so much pleased with the deliverance, but rather angry with God that he did not work it their way; they would have no government but of their own setting up, no Church but their own Congregation, no Churchmen but of their own Faction, and none holy but of their Opinion: Nay, many that are lately come from under a Tutor, think them-

themſelves able to Tutor their Superiors, being newly come to know the world (not yet themſelves) think they are too wiſe to be inſtructed, too good to be governed. They think it fit only for boyes to be under Government, and as ſoon as they can put on the Gown, may caſt off all obedience; if but ſtep into the Pulpit they become infallible dictators, and can give Laws to the whole World.

Some ſo ſelf-conceited, that though ſprung newly out of the ſhell of Learning, flie ſo high, as to Catechiſe the Church, and can inſtruct their Mother, and tell her how ſhe ſhould be dreſt, what clothes to wear; that ſhe need not be at the coſt for ſuch Robes and Ornaments, any ſlovenly dreſſe is good enough, any plain home-ſpun garment may ſerve her turn. But ſure, *As the Kings Daughter is all glorious within, ſo her clothing may be of wrought gold. Pſal.* 45. 13. If we dwell in houſes of Cedar, let not the houſe of God lie waſte and ruinous. Ornaments of Church and Churchmen are for the honour of God; *Therefore bleſſed be God, who hath inſpired the heart of the King to garniſh the houſe of the Lord.*

The way of a fool (ſaith *Solomon*) is right in his own eyes, and he ſcorns to be led by others, none wiſer then himſelf. How many are there, that think their own dark Lanthorn brighter than the Lamps and Candles of the Sanctuary; that leave the burning and ſhining lights, and love only to be led and warmed by the ſparks of their own kindling, as if the flaſhes of their own fancy were the only light to walk by.

But beloved, he that prefers the ſpirit of a private man or a partial convention before the publick ſpirit of a National Church, may as well maintain that a part is greater than the whole; that his own Candle is brighter than the Sun, that his glow-worm out-ſhines the Moon, and that the Meteors of his own brain are the moſt fixed Stars in the Firmament of the Church; and the only *Cynoſura* by which the Ark of God ought to be ſteered: Hiſtory ſpeaks of a Tyrant that would have all men of his ſtature, if they were too long he ſhortned them, if too ſhort he ſtretched them, and in ſo doing killed them. So ſome would have all Lawes meaſured by their own rule, level'd according to that line of government invented by themſelves or taken up from others, and think it but reaſonable that the National, nay the whole Chriſtian Church ſhould follow the model of their little Congregation. A ſtrange boldneſs to be

admired, did not the Proverb tell us, the more ignorant, the more confident.

These are they that think they are not enough beholden to God as to give him thanks for these great deliverances, but rather hinder the work of Reformation, or rather Restauration, so that (as much as in them lies) they will make us stand in need of another deliverance. *Moses* stood in the gap betwixt God and the people, to keep back Gods judgements from them; this was a good work. But to stand betwixt God and the people to hinder them from blessings, and to deprive them of the benefit of his deliverances, can never be a work acceptable to God, let it be cloaked with what pretences soever.

Gods Church is militant, never without enemies: Now (thanks be to God) we know no enemy abroad that can hurt us, but our fears are at home: Forreigners may have evil will at our *Sion*, but cannot overthrow her; they may cry, *Down with it, down with it*, but they cannot pluck one stone from the walls: they may look with envy on Gods Vineyard planted here, but cannot break her hedges, nor pull her grapes. We fear not the Wolf nor the wilde Boar, but onely the Viper; that he that is bred and nourished within the bosom of the Church, should knaw the bowels of his mother: we fear no blows from without, onely some bruises or wounds within; which are the more dangerous, because they bleed inwardly. But we hope that that Physician, that hath now bound up our open and widest wound, and healed our outward sores, can also cure our inward distempers: he that hath delivered us from open and professed enemies, will also deliver us from close and pretended friends: he that hath wrought the salvation will perfect it; he that hath begun will go on with it; and hath gone so far, that I think we may say this day, *Consummatum est*, Our deliverance is completed; and what we shall expect for the future at the hands of God, are rather Mercies, Favours and Kindnesses.

Our Duty. *David* sayes, *Psal.* 149. 2. *Let the Children of* Sion *be joyful in their King:* Let them; who shall hinder them? who can, if they should go about it? The Children of *Sion*, the true Sons of the Church, must and will rejoyce.

But some will say, We shall all rejoyce, but the seat of joy is the heart, the fountain is within, *Luke* 1.47. *My spirit hath rejoyced.*

ced. Oh there would we have it, all to be done within, becauſe no body can ſee what is done there. 'Tis true, that joy muſt be firſt in the heart, before it can be expreſt in words and actions; if there be not a glad heart, there cannot be a chearful countenance, or but counterfeit at beſt, and that but for a ſmall time: True joy, as it begins within, ſo it loves to be expreſſed outwardly too, *Pſal.* 118.15. There is *the voice of rejoycing*, *Pſal.*71.23. *My lips ſhall greatly rejoyce:* So that if the Sun of joy ſhines clearly in our hearts, there will appear no clouds of our countenance. If the fountain of the heart be full of joy, it will run over, it will ſend forth ſtreams of joy into the Face, the Eyes, the Tongue, the Hands, all will endeavour to expreſs this joy; it will be to be read in our Foreheads, to be heard in our Voices; and ſo let it be. Onely this before I leave you, our joy cannot be too full if it be not foul, if it be not ſtained with ſin: To prevent which, let us in the midſt of our jollity have God before our eyes; let us look up with thanksgiving unto him, who hath made this a joyful day unto us. In a word, take this of the Apoſtle for a Farewel, *Rejoyce in the Lord alway*, and then, *again I ſay rejoyce:* which that we may perform with chearfulneſs and thankfulneſs to God, *The Lord grant, &c.*

FINIS.